

METHODIST PROTESTANT

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

NORTH CAROLINA ANNUAL CONFERENCE.

Extract from the Minutes.

According to previous notice, the Conference convened on the 27th day of February, 1834, at Mount Hermon, Orange County, North Carolina, and after being duly organized, proceeded to business. The following is the list of the members of the Conference, viz:

Ministers—Rev. Willis Harris, President; Josa. Swift,* Harmon Tarkinton,* Seth Speight,* John Giles,* William Bellamy,* Eli B. Whitaker,* A. Jones,* Samuel J. Harris, James Hunt,* Caswell Drake,* Richard Davison,* William W. Hill,* Jesse H. Cobb,* C. Allen,* Thomas Y. Cook,* William H. Wills, William McMasters,* Alexander Allbright, Charles L. Cooley,* Alson Gray, John Coe, John Moore, Travis Jones,* William Blair, A. Robbins, N. Robbins,* Jesse Gallimore,* John Gray, Isaac Coe,* John F. Speight.

Lay Delegates—Exum Lewis,* A. Benton, Thomas Nicholson, Dr. M. C. Whitaker, L. H. B. Whitaker,* Benjamin Hunter,* Hardy Pitts,* D. T. Paschall, D. A. Paschall, Robert Jones, A. Paschall,* Lewellen Jones, James Grant, John W. Smith,* William B. Mann,* Dr. Wm. D. Jones,* James C. Wren, Nicholas Allbright, William Lindley, James H. Christie, R. C. Rankin, E. W. Ogburn, Dr. Wm. Withers,* Robert Lindsey,* William Gilbreath, James Robbins,* Richard G. Beason,* John Kirkman, Archibald Wilson.*

Those marked thus (*) were absent.

Samuel J. Harris, was appointed Secretary.

Jesse G. Beason, was recommended by the Guilford Quarterly Conference to travel and preach, and was received.

James H. Christie, was recommended and elected to Deacons' orders.

The Conference proceeded to the election of a President for the ensuing year, whereupon Alexander Allbright was duly elected.

John Coe was elected Conference Steward.

The Committee appointed to fill such vacancy as may occur in the Presidency, by death or otherwise, consists of Elders John Coe, John Moore, and William Blair.

The Rev. Willis Harris, Minister, and Col. S. Whitaker, Layman, were duly elected as Representatives to the General Conference. Gen. Eli B. Whitaker, and James Grant, Alternates.

The number of members reported by the Superintendents in the District, including ministers is 1632—increase the past year 417.

The Stationing Committee made the following report, which was adopted, viz:

Guilford Circuit—John F. Speight, Superintendent; Jesse G. Beason, Assistant; John Coe, stationed at Mosiah; John Moore, at Ai; Wm. Blair, Bethel; Isaac Coe, Red Hill; A. Robbins, Shiloh; N. Robbins, Liberty; Jesse Gallimore,

Bethel on Abbots Creek; John Gray, Pleasant Grove; Travis Jones, Flat Rock.

Orange Circuit—Alson Gray, Superintendent; Joseph Holmes, Assistant; William McMasters, stationed at Hickory Grove, Charles L. Cosby, Chesnut Ridge.

Granville Circuit—James H. Christie, Superintendent; James Hunt, stationed at Union Chapel; Thomas Y. Cook, at Cooks; C. Allen, at Pine Stake; Caswell, at New Hope; R. Davison, at Browns; Jesse H. Cobb, Midway.

Roanoke Circuit—Samuel J. Harris, Superintendent, William H. Mills, Assistant; Eli B. Whitaker, stationed at Bradford; William Bellamy, at Battles, A. Jones, at Union; Seth Speight, Tabernacle; Joshua Swift, Swans Chapel; Harmon Tarkinton, at Tarkinton; Matamuskeet Station, John Giles.

Willis Harris and William W. Hill, Conference Missionaries.

Josiah R. Home, removed—Henry Bradford, deceased.

On motion of Bro. Grant, *Resolved*, That the Resolutions of the last Annual Conference, declaring "any amount of official labor constituting an Itinerant Minister in a constitutional sense;" and "the term Superintendent, to mean the Preacher who has the pastoral charge or authority over all the churches and stations within the Circuit to which he may be appointed as Superintendent," are hereby repealed, (passed unanimously.)

On motion of Bro. Grant, *Resolved*, That for the purpose of creating a Conference Fund, that the Stewards during this Conference year, use their best endeavors to collect the sum of 25 cents from each member in their Circuit or Station, as a Conference Fund; and that they receive such other contributions as may be offered for said purpose; the money when collected to be forwarded to the Conference Steward, to be accounted for at the next Annual Conference.

On motion of brother Samuel J. Harris, *Resolved*, That this Conference highly approves of the indefatigable exertions of our Book Agent in publishing Dr. Adam Clarke's incomparable Commentaries, Dr. Mosheim's highly improved Church History, &c. and recommend our ministry and membership to exert their influence in the sale of said works.

The Committee appointed to examine into the expediency of making alterations or amendments in our Constitution and Discipline, to be proposed to the General Conference for adoption, made the following report, which was concurred in, viz:

Composition of the Annual Conferences.

The Annual Conferences shall be composed of an equal number of ministers and lay Delegates; the ministers to be elected by themselves from the stationed and unstationed ministry, an equal number of each. The laity to be in like manner elected by themselves; the number of each as well as the manner of election to be regulated by the Annual Conferences of the re-

spective Conference Districts. We recommend also at page 52 of the Discipline, under the head of Duties of the Superintendent, the following amendment of the 11th section: The Superintendent shall have authority to cause his assistant minister or preacher, and if necessary, to employ other ministers or official members of the circuit or station to aid him in the discharge of all the above named duties, so far as they can consistently with their respective offices.

Report of James Grant in the minority of the Committee appointed to examine and report upon the expediency of making alterations and amendments in the Constitution and Discipline of the Methodist Protestant Church, &c.

From various statements and accounts published in our Periodical, it appears that working under the same Constitution and Discipline there has not been a uniformity of action among the different Conference Districts: Some giving one construction to the Constitution; others, either by constructive interpretation or misapprehension, giving another: "History, which is philosophy teaching by example," admonishes us of this fact, that in all governments administered under the forms of a constitution or charter, a departure from the letter of the compact, is the beginning of party feuds, faction and strife; and a resort to constructive interpretations tends to destroy the land marks laid down in the original compact; thereby creating a government of men instead of principles, subject to whim and caprice, subversive of the rights of minorities, is tyrannical in its nature, and tends to revolution. Constitutions when formed in convention and adopted by the people themselves, are alike binding on the governors and the governed: A government thus organized, "is based upon, proceeds from, and is the creature of the Constitution, which fixes the nature and limits of its operations, recognizes the rights of the people, and provides for their assertion and maintenance: A constitution settles the maxims and principles of government, and fixes the land marks of legislation: It is the sovereign voice of the people giving law and limit to themselves and their representatives:" It is a compact of the highest moral obligation, and ought not to be touched for light and transient causes: The Constitution and Discipline of the Methodist Protestant Church, if not perfect, is at least excellent, it is calculated to subserve all the purposes of good government, and "shield us from the commandments of men perverting the oracles of God:" It secures to us as much freedom as is consistent with rational liberty, which does not consist in an unrestrained freedom, that would be licentiousness; but is the enjoyment of that portion of liberty which is necessary to our security and well being in society; it secures to us the rights and liberties of Christians: The ministry and membership each enjoying an equality of freedom as well as bearing a joint responsibility: It secures to us, the liberty of being Christian believers with the right of examining propositions by that elevated standard of

referred to

right and wrong laid down in the scriptures, without being compelled to believe what our rulers may affirm to be true, or perform what they may command to be done, not in accordance with that standard. Thus reconciling the claims of authority, with rational liberty.—It is neither "a yoke of iron nor a law of perfect liberty, but a government having its origin in the expressed will of our membership, through their representatives in convention: we cherish a regard for its precepts, will enforce its principles, and observe its statutes; until we find it does not answer the purposes for which it was intended, in which event we will strive to have it amended in a constitutional way. We therefore request our representatives to the next General Conference, to oppose any radical changes in our Constitution and Discipline, except so far as may be necessary to carry out principles already set forth, or to explain passages of doubtful construction.

It was moved and carried, that the majority and minority reports be spread on the Journal, and published in our Periodical.

The next Annual Conference is to be held at Rehoboth Meeting-house, Granville County, North Carolina, commencing the last Wednesday in February, 1835. Conference adjourned sine die. SAMUEL J. HARRIS, Secretary.

March 1, 1834.

For the Methodist Protestant.

NEW YORK.

Parishville, Feb. 27, 1834.

Bro. Harrod,—Having been appointed by the New York and Lower Canada Conference to make extracts from the minutes for Methodist Protestant, I send you the following in continuation. Yours, &c. H. KELLY.

Bro. J. Wilcox, ministerial representative to the General Conference, and Peter Vandervoort, lay delegate; George Wilkinson, and Luke Brown, alternates.

Report of the Committee on amendments of the Constitution.

The Committee are of opinion, that the sixth article ought to be so amended as to give the respective Quarterly Conferences, power to break class leaders, in case of disseminating unscriptural doctrines, or departing from the constitution and discipline of the church.

They are also of the opinion, that there is but one order of ministers to be found in the New Testament, and do therefore recommend that the constitution be so amended as to do away as speedily as may be convenient, the order of ministerial deacons; that office being appropriately filled by our leaders and stewards. Adopted.

Committee on love feasts, class meetings, &c. report, that the constitution gives to each annual conference the power to make such special rules and regulations as the peculiarities of the district may require; provided that no rule or regulations be made inconsistent with said constitution. And this conference, at a former session, conceiving the peculiarities of the district to require it, passed this rule, "That all our love feasts and class meetings shall be held with open doors." But the discipline makes it the duty of the Superintendent "to renew the tickets quarterly for the admission of members into love feasts in stations, and to give notes to serious persons who desire to be present." And therefore the rule should be altered as follows, viz: "All our class meetings, and all our love feasts on circuits, shall be held with open doors."

We consider the 22d article of Religion (see page 70 Dis.) against any attempt to enforce uniformity in these matters, and therefore recommend, that our representatives to the General Conference, and our Genesee brethren, to obtain the passage of a rule, to leave the manner of holding love feasts and class meetings with the respective quarterly conferences.

The Constitution declares also, that "each Annual Conference shall have exclusive power to make its own rules and regulations for the admission and government of colored members within its district, and to make for them such terms of suffrage as the conferences respectively may deem proper." Now this annual conference at a former sitting, passed a resolution, that "colored ministers, preachers and members, should be admitted and governed by the same rules and regulations which were framed and adopted by the General Convention, for the admission and government of white ministers, preachers and members, and enjoy the same rights of suffrage and eligibility to office." The propriety of this has been disputed—and we have been told, that if we were to elect a colored minister to represent us in the General Conference, he would not be permitted to take his seat. This we do not believe. The 12th article of the Constitution would not authorize his rejection. It certainly would prevent a colored member taking a seat in that body, but not a colored minister. The article mentions, "every minister and preacher," without any regard to color. Read the words of the article with a parenthesis and this will be plain.

"Every minister and preacher, (and every white, lay, male member in full communion and fellowship) having attained to the age of 25 years, and having been in full membership two years, shall be eligible as a representative to the general conference."

Our rule however requires some amendment. We propose the following: The rules and regulations for the admission and government of white members are suitable and proper for the admission and government of colored members within this district; therefore colored members shall be admitted and governed accordingly.—And the rights of suffrage and eligibility to office to be enjoyed by colored ministers, preachers and members in accordance with the Constitution of the M. P. Church, adopted and ordered to be published.

Resolved, That our President be authorized to negotiate with the president of the Genesee Conference in conjunction with the brethren on the Antwerp Circuit, to fix the boundary line on the western part of this district. The next Annual Conference to commence its session the first Wednesday in 1835—the place to be fixed by Committee.

Our Conference closed its session on Saturday the 8th Feb. Sunday morning early we started for Parishville Village. The sun shone bright, the sleighing was good—and the various roads leading to the Village were truly alive.—There was something pleasing in the sound of the horses bells, announcing the haste of a great multitude to appear in the temple of the Lord. I can but describe the order or the services which were performed in the Congregational Church. The congregation was large and attentive. The love feast commenced at 9 o'clock A. M. Then preaching by bro. Goodenough. Then the ordinations, in which the Rev. Mr. Talbot, of the Congregational Church assisted. An ordination address was delivered by the wri-

ter of this, and the services closed with the communion. O how delightfully did the whole day pass! There was something truly impressive in seeing Congregational, Episcopal, and Protestant Methodists, celebrating the dying love of their common Lord. Some young converts who were present, and who were inclining to embrace close communion, were constrained to acknowledge, "surely this is the gospel plan." Our principles are rapidly gaining ground, and we have had some gracious revivals, of which I purpose to send you some account as early as possible. The preachers have gone to their respective charges greatly encouraged and strengthened. Yours, &c.

H. KELLY.

For the Methodist Protestant.

NEW YORK.

Plattsburgh, Feb. 28, 1833.

Dear Brother,—I have been a constant reader of your most excellent and useful paper, although not a writer, not having literary attainments, but feeling as though God had prospered me thus far, I would give some account of our beginning as well as our present prospects—I was one of the members of the convention that formed the conventional articles, and on my return home, I found that there were but two preachers willing to start in the work—so the M. E. preacher said, turn them out, and then the rest will fear—but I began and got a few, and formed our annual conference, and there were three preachers joined with us, one went back very soon, and one died shortly, and we got two more soon, bless God, and they stand by yet; but we stood firm to the work, and I bless God, though we have had tyranny and traitors, difficulties of various kinds, yet He who has said I will never leave thee nor forsake thee, has stood by us, and has prospered us beyond our most sanguine expectations. We have got our district pretty well regulated, and our last annual conference was one of the most soul-reviving and heart-cheering times that I ever saw in this cold region—we had a time of refreshing from the presence of the Lord, Episcopal Methodists, Congregationalists, and Protestant Methodists, all met on Sabbath day, there was one Congregational minister and eleven Methodist Protestant ministers present, and all seemed to participate in those heavenly joys which makes glad the citizens of our God. Our prospects are most heart cheering, we have received four new preachers this year, three from the M. E. Church—and the Baptists, generally, are well wishers to us, and the old brethren say that they are getting their eyes open as well as we, and our brethren are beginning to look for the out pouring of the Spirit of the Lord—yea, bless God, he has already begun. At a protracted meeting, a few days since, there were about twenty-five brought to bless God for the pardon of their sins—some have joined the church, and others are expected soon. Our President is a man of first rate abilities, and we expect he will travel the district through; and we hope, in the mercy of God, that superstition and bigotry will be swept from our happy land, and that the people will learn righteousness, is the prayer of yours, truly,

JOSIAH WILCOX.

Extract from the Methodist Correspondent.

M. SCOTT, Superintendent Mount Pleasant Circuit, writes Feb. 14:—"Our second Quarterly Meeting was held in Smithfield, where our friends have recently erected a good meeting-

house. It closed on Monday evening last—we were favored with the labors of Bro. Shinn on the occasion. The meeting was largely attended, and though we have but few members in town, yet, through the kindness of our Episcopal brethren, the Quaker friends, and such as were members of no church, the people were hospitably entertained. Nine united with us at this meeting; and eleven at a two days meeting held four weeks previous; 42 in all since conference; several of these are from the old church. Our way is opening up in some places within the bounds of this Circuit. Where our principles are known, they are gaining friends. We may expect to find difficulties, for no good cause was ever sustained without them; and such we esteem to be that of religious liberty."

ECCLESIASTICAL.

For the Methodist Protestant.

Mr. Editor,—If you think the following will in any way promote the interests of the cause of Christ, and correct the errors against which they are levelled, you will confer a favor by giving them a place in your paper.

I would promise, that there is nothing invidious or personal (strictly speaking) intended in this communication, but merely to arouse our brethren, who in truth are compelled to make a personal application of the evils complained of, to activity and energy, and if they find they have been guilty to right themselves by reformation, without delay.

WHAT I LIKE TO SEE AND HEAR, AND WHAT I DON'T LIKE.

1. I like to see church officers thoroughly acquainted with our excellent Discipline, and with their duty, and ready at all times, at their posts whenever the glory of God, and the good of his cause demands their attention, to execute their duty with promptness and decision.

I don't like to see them, when asked the question, what is your duty, &c. blush, and hang their heads, and hear them say "I don't know." I hope for the honor of Protestant Methodism, there are but few of this stamp to be found in our ranks; but I fear there are some, who through sheer carelessness remain uninformed in these matters. These things ought not to be. Would it not be well for every Superintendent of a circuit occasionally to catechise the respective officers of his charge in relation to their duty?—The want of an acquaintance with discipline, to my knowledge, has been the cause of some confusion, and collision in the management of church affairs, not a great distance from where I write—which, besides being the source of pain to the body, (the church) has also created unpleasant feelings among individuals—members of the same body.

2. When prayer meetings are appointed, I like to see every member in attendance, and when arrived I like to hear them pray. I do not like to see members absent, and when interrogated on the subject, to hear them say, "I did not think there would be any body out to meeting, therefore I thought I would not go." This savors of the doctrine, I will not do my duty unless others do theirs, and argues to me the want of that travail of soul for sinners, that characterises the devoted Christian, and is indeed a culpable neglect which should not be tolerated, for reasons obvious to every thinking Christian. Revival of religion, and the salvation of Jesus, are so intimately connected with union and effort on the part of Christians, that we cannot

rationaly expect either to take place until every brother, and every sister in the church gird on the whole armour, as the "sacramental host of God's elect," and "come up to the help of the Lord, shoulder! to shoulder, like a valiant Spartan band." Let our prayer meetings be punctually and faithfully attended, and no doubt salvation would soon roll mountains high throughout all the borders of our little Zion. O brethren, in the name of the Lord pray.

3. I like to see brethren frank and open hearted in telling a brother of his faults, agreeable to Matthew 18, 15—kind and affectionate, as well as prompt, in reproving for sin. But I do not like to see a brother go to some half dozen brethren and complain of a member, before the above rule has been observed.

4. I like to see professing Christians use all proper means to get their children and neighbors to the house of God, to hear his word proclaimed; but I do not like to hear them, on their return home, find fault with the "minister," and his "measures," and his "plainness," because this is calculated to encourage impenitent sinners, whose hearts God may have touched under the word, to lower down their feelings and rid themselves of conviction, and often proves a serious detriment to them, if not the cause of their ruin.

5. I like to hear Christians speak in terms of approbation of such measures as are calculated to promote revivals of religion, and that God has and will continue to own and bless in the salvation of souls. But I do not like to hear them decry, and strive to put down those measures, and for no other reason than that they are contrary to the theory they had formed in youth.

God works by means, and those means which are stamped with the broad signet of Heaven's approbation, ought not to be thought lightly of though they may cross some of our preconceived notions.

Finally, Mr. Editor, I like to see Protestant Methodists *dress plain*—live near to God—strive for holiness of heart—pray in secret—pray in their families, if they have any—punctual and faithful in the observance of every means of grace, recognized by our good Discipline. I like to see them striving to "build each other up," and do all they can to promote the glory of God, and sustain the character of devoted, consistent, bible Christians. Then may we expect to see the cause of God built up amongst us, and the banners of Christian Liberty waving triumphantly over the heads of thousands of Columbia's free-born sons, and 'Mutual Rights,' stand as a beacon, to which millions yet unborn will point with joy and gladness, when we are gathered home to reap the reward of the faithful Christian soldiers in that kingdom that is prepared for them from before the foundation of the world.

May God help each one to do his duty cheerfully, and in reference to the day of judgment, when the secrets of all hearts will be disclosed, and we be called to give a strict account for all that we have done. Yours, with one affection, DEVO.

P. S. I do not like to see members of the church spend the Sabbath in giving and receiving visits. "A word to the wise is sufficient." DEVO.

Clockville, Madison Co. Feb. 28, 1834.

Christ is God, stooping to the senses, and speaking to the heart of man.

CAMP MEETINGS.

Brother Harrod,—In your 10th No. 4th Vol. of the Methodist Protestant, I have read a piece to the ministers and members of the Methodist Protestant church, on the subject of camp-meetings.

The writer professes to have been friendly towards them, but appears to have changed his opinion in favour of protracted meetings, making out the expense and inconvenience to be greater than the protracted meetings. I differ with him; I have had trial of both and know the trouble and expense attending and the good resulting from them; I have accommodated 30 or 40, or more persons at a camp-meeting with less expense than I could one fourth of that number in my house, and with less inconvenience to my family. I have carried from 16 to 20 persons with me of my family connections and neighbours to a camp-meeting, without religion, and have returned home with all of them, praising God as a sin pardoning God, having the witness with them that they were born of God through the atoning blood of Jesus, and that number two or three times, all of which had reason to bless our good God for a camp-meeting. To be within the number who have gone with me to camp-meetings without religion and who have returned praising God through Jesus Christ as the sinners friend, must be 70 or 80 at least, I think more, and a greater part have left this unfriendly world, and have declared to all around them, in their last moments, they were going where Jesus is, and I have never heard of any who have departed from God, of all who had made a profession of his name. I know many now living of my company to camp meetings, who are still followers of the meek and lowly Jesus. For myself the Lord blessed me at home, by myself, but I received the witness of the spirit at camp-meeting. I expect bro. E. H. was there, 24 years ago in August next.

These you may say might have received the same blessing at home, or at a protracted meeting. I say so too, but at a meeting near home, or at home, they were too much disposed to join with their gay and thoughtless companions, but at a camp-meeting they are with those who go to worship God, and are awed into reverence before him and are brought to reflect on their lost state, and repent of their sins that God for Christ sake might have pity on them; further when at home the attention necessary to be paid to the friends who come to visit those protracted meetings, draws off the attention of a family from the benefits of the meeting, particularly the ungodly part, who generally think it their duty to wait and attend on them through politeness, as a more ready way to get religion, neglecting the more necessary part.

To conclude my short piece, in answer to bro. E. H. I have been astonished when (having been at a camp-meeting,) on going home to find I had consumed so little, and am satisfied I was not backward in taking in strangers, persons who had no accommodations on the ground as far as my tent would admit. I expect I am older than bro. E. H. although he was born before me, (regenerated, renewed, in Christ Jesus) and he has done more for God than I have, but I cannot agree with him, that camp-meetings are more injurious than protracted meetings, nor so much expense, having been at 28 or 30 camp-meetings with tents.

I am not accustomed to write for the public eye, but if you can find a place for this in

your excellent paper which I read constantly, and you think these few lines worth it, you will please insert them, as I cannot give up my opinion of the great benefit arising from camp-meetings, having had such a trial of them, though I may not be at many more, I pray God may prosper them, that many may yet praise him in eternity, that camp meetings were ever introduced whereby his word has been made known through preaching to a lost world of mankind. J. T.

Centreville, Fairfax county, Va. }
March 10, 1834 }

For the Methodist Protestant.

Mr. Editor,—You will not deem it amiss that a lay member of our church who is not connected by the ties of consanguinity with any of the ministry of our church, and who is known to many of the ministers and members thereof to be a staunch friend to an itinerant ministry, to suggest through your columns, that the privileges of our unstationed ministers should be enlarged; especially that part of those brethren who labor regularly and cheerfully in the vineyard of the Lord, according to the amount of their opportunity.

I suggest no particular regulations, preferring merely to call the attention of brethren to the subject, and hoping that the subject will claim the attention and consideration of the ensuing General Conference in such a way as shall extend the privileges of that worthy class of ministers, and secure the rights and privileges of the Itinerant Ministers and those of the Laity.

An old Member.

For the Methodist Protestant.

CHURCH IN WASHINGTON.

To the members of the Methodist Protestant church and the friends of religious liberty in the United States.

As the GREAT HEAD of the church, appears to have called out the Methodist Protestant church, in an especial manner, during this age, to bear a steady, patient and suffering testimony, in favour of "christian liberty and christian holiness," I present to you, its members, and the friends of these great and gracious principles, some of the claims of that church, at the present moment.

The Methodist Protestant church originated in a struggle on the part of a portion of the Methodists of these United States for the introduction of the principle of representation into the ruling department of the church. They contended that those who were governed by human law, ought to be represented at least, in the body that enacted the law. This was not only denied them by the clergy of the Methodist Episcopal church, but many of them were expelled for continuing to urge their claims. And that body of ministers at length in their legislative hall, or general conference, passed and adopted and published a report, in reply to the remonstrances of their brethren, claiming as we understood them plenary powers to govern the church by a divine right, conferred on them as ministers of Christ. All hope of a reform in the church of our fellowship, choice and affection, being thus cut off, and many of our brethren expelled for advocating principles which we deemed all important to the welfare of the church we had no alternative but to meet the responsibilities of our situation, obey the dictates of conscience, and like the Wesleys and Foxes and Luthers of other days, cast ourselves on the kindness of our Master's friends, the generosity of our fellow citizens and the protection of our God. We were and

are Methodists, but while as Methodists we plead for and labour to enjoy liberty from sin, we say also that the gospel as preached by the original Methodists and as taught by the apostles and Christ himself, is the patron also of ecclesiastical liberty. In this belief and with these prepossessions in favour of Methodism in all its forms, we have instituted and sustained an efficient itineracy, and adopted all the peculiar, and distinguishing features of original Methodism. For the full development of our principles, we deem it very important, that at the seat of the general government, in the metropolis of the Union, we should have a large and respectable house of worship. We conceive this to be an object, that is of great importance to every part of our connexion. Not only as tending in a very eminent degree, to facilitate the propagation of the principles of religious liberty there, but also as affording a means of advancing the same cause, in each separate and distinct portion of our country. In the house we are compelled to occupy at present, we cannot accommodate any general collection of citizens for the promotion of the temperance cause or any other general object of national charity. The other denominations of christians are not so situated. If we had a house of suitable dimensions we could call the attention of the public and of such strangers as visit our city during the sessions of congress, (as others do) to these matters, and when those strangers would return to the neighbourhoods from whence they came, they would be able to report our condition in the great metropolis of the Union. This would most undoubtedly have a salutary influence on the community, in favour of the church, as well as cause enquiries into the principles of our organization. Several of our friends have visited our city from distant places and owing to the obscurity of our place of worship, failed during several days residence here to find us out. This was a disappointment and disadvantage to them, and the society to which they belonged, much greater than the payment of a few dollars towards erecting for us a suitable house in a suitable situation, would be. A very small sum from each of our members able to give something, would be sufficient to raise a house that would with a suitable minister command a large congregation here, and be an ornament and credit to the M. P. church generally.

The society in this city are utterly unable to perform the task alone. They have erected a small house sufficient for their own personal accommodation, and although surrounded with difficulties of no ordinary character have paid somewhere about six hundred dollars thereon.— They have grown during the present conference year from thirty-three members to upwards of fifty. But although they see and feel the absolute necessity of such a house as is herein recommended, they cannot possibly build it themselves, and indeed they ought not to be permitted to do it if they were able. It is a general interest in which all our people are concerned and which all should, and in which all no doubt who are able, desire to share. It will be seen that our brethren here, encouraged by advices from abroad as well as urged by the necessity of the case have taken the subject up, and have appointed a committee to receive subscriptions, donations &c. and they have come forward and have subscribed liberally towards the object. Some hundreds of dollars are already subscribed and we intend to call on our fellow citizens here, as well as thus to appeal to our friends abroad; and feeling as we do an assurance that

this work is of God, we enter upon it with an assurance of success. Although not one of the committee myself, and indeed having no more interest in its success than an itinerant minister in any other part of the United States, yet seeing as I do, the absolute necessity of the object, I call on all our brethren and friends to enter upon it at once and press it to a successful termination.

WILLIAM KESLEY,
Superintendent of the Tabernacle.

MISCELLANY.

From the Wesleyan Methodist Magazine.

OBSERVATIONS ON LONG SERMONS.

The practice of public preaching prevails to an unprecedented extent. Never, at any one period of the world, were there a greater number of men employed in publishing the Gospel of the grace of God than there are at present. Many of first-rate talent, and of unquestionable piety, are wholly given up to this work; and others occasionally, as their circumstances allow, are engaged in the laudable employment of calling sinners to repentance. And it must be allowed, that Methodism has furnished its quota of laborers in the Lord's vineyard. Many run to and fro, and knowledge is increased. But while the doctrines of Methodism are delivered in their primitive and unadulterated form, the practice of public preaching among the Methodists has undergone a considerable change; especially in reference to the length of our modern sermons, compared with those which were delivered in the infancy of Methodism. It is well known, that Mr. Wesley was an advocate for short sermons. I have heard it said that in early life he preached long and loud; but of the truth of this, I have no evidence: even admitting it as a fact, it is but just to infer, that he saw the evil of the practice; for in the latter part of his life, he seldom, if ever, preached more than from thirty to forty minutes at once: and he instructed his Preachers to follow his example. To one he said, "Be temperate in speaking; never too loud, never too long. Else Satan will befool you; and, on pretence of being more useful, quite disable you from being useful at all." And he said of Thomas Walsh and John Manners, that they "shortened their own lives;" and to that circumstance he attributes the grievous darkness they were in before they died. Now, instead of thirty or forty minutes, it is no unusual thing to have sermons that require double that time for their delivery. A sermon an hour long is a circumstance of almost every day's occurrence. And whereunto this practice will grow, who can say? That there may be occasions, when long sermons may not only be tolerated but commended, I allow; but, as a general rule, and in ordinary men, the practice is seriously objectionable.

How far the motive for its adoption is always laudable, may be questioned. Emulation, not to say ambition, perhaps has something to do in this business. There are men employed in the Christian ministry whom it is indeed a privilege to hear: men of extensive learning, profound research, and deep piety; able Ministers of the New Covenant; workmen who need not be ashamed: and when such men detain their congregations unusually long, few persons are disposed to utter complaints. But do not men of inferior talents, striplings in theological science, aim at the acquisition of fame, by imitating their superiors? Because great men, men of known and deserved celebrity, preach long ser-

mons, and are admired, they must follow their example. But even admitting that ambition forms no part of the Preacher's motive, suppose him to be perfectly sincere, and to extend his sermon to an inordinate length under the impression that he cannot do justice to his text, and discharge his duty to his congregation, in less time; still, it may be asked, Is not that impression erroneous, and ill-founded? No man is required to exhaust his subject, or to say all he can upon every passage which he may choose to take. Every text of Scripture has some leading doctrine, or prominent truth, contained in it; and to this his attention should be chiefly if not solely directed: this should be explained, enforced, defended, and applied. To win the attention of an audience, and make them sit quietly while he is addressing them, is but a small part of a Preacher's duty. He must find a way to their minds and consciences; he must make some important doctrine, or great duty, stand forth in all its magnitude before the eyes of their understandings; and in order to accomplish this object, all his observations must bear in some direct or indirect way upon his subject, as the rays of light, in the focus of a burning-glass, are thrown into one common centre. Let a man read Mr. Wesley's sermons attentively, especially that on "wandering thoughts," or that on zeal, or patience, and he will understand my meaning. Why were the sermons of that great man so brief, and so unlike most of our modern sermons; but because he never suffered his thoughts, comet-like, to wander into unknown regions; and because he never loaded his sentences with a weight of words? He said what he ought; and in such sententious and definite language as all might understand; or, to use his own words, he took care not to ramble, but kept to his text, and made out what he took in hand. Much of the matter contained in sermons of the present day is either extraneous to the text, or such as might be deduced with equal propriety from a thousand others with which Revelation abounds.

If sermons were novelties among us, had we a famine of the word, and were our Preachers removed into a corner, there would be some ground on which an argument for long sermons might be erected. But in many places our people have an ample supply of preaching. In the town where the author of these observations is privileged with living, there are considerably more than a thousand sermons annually preached in the Methodist pulpits; and many of these sermons are more than an hour's length each, and some an hour and a half. And when the hearers are detained so long under the ministry of the word, it can scarcely fail to create an uneasiness and restlessness of mind, and to break in upon that time which should be devoted to exercises of paramount importance. For it should be recollected, that hearing sermons is not the only duty which devolves upon our people; they have to meet their classes, to distribute tracts, to teach Sunday-school children, to visit the sick, and to look after the affairs of their own households, in addition to their closet duties, of prayer, self-examination, communing with their own hearts, and searching the Scriptures, which on no account ought to be neglected.

Mr. Wesley advised his Preachers to "begin and end at the time appointed;" and were this rule scrupulously adhered to, the hearers would know what they had to expect; but when one Preacher detains his congregation two

an hour longer than another, confusion must necessarily ensue. Many leave the chapel before the prayer, or even the singing, is concluded. Indeed the latter is often wholly omitted, and the former huddled up into half a dozen sentences, hastily uttered, while many of the congregation are moving off, dissatisfied with the length of the service, and muttering censures as they go; and thus the salutary influence which like the early dew descended on the soul in the beginning of the service, is allowed to evaporate; and the word which was sown in the heart is taken away. Were our congregations uniformly composed of persons in easy circumstances, in good health, and unincumbered with domestic affairs, the evil of detaining them longer than ordinary would not be so great; but some of them are servants, and servants in Godless families: others are wives and mothers, who cannot spare from two to three hours without manifest inconvenience to their little children: others are invalids, or persons in delicate health, who suffer greatly by being so long in one place; and if it be admitted, for the sake of argument, that some are benefitted by long elaborated sermons, it cannot be denied that many are seriously inconvenienced, and in some cases wholly prevented from attending the house of God through an apprehension that they shall be kept too long from their families.

Nor does the evil of which I complain affect hearers merely: the Preachers themselves are the greatest sufferers, they forfeit their reward their labor is lost, and their purpose defeated.—They resemble unskilful seedsmen, who cast more grain upon the earth than can vegetate.—And many through an excess of bodily and mental exertion rush prematurely to the grave, and die before their time. Ministers of ordinary talents who preach very long sermons will either be dull, monotonous, or prosing in their addresses; in which case they will be uninteresting and unprofitable to their audiences; or else they will be fervent in spirit, and rapid in utterance, and thus necessarily fall sacrifices to their work. I know of no exercise more exhausting to the human frame, than loud and long speaking; and especially to those parts of the system which are most essential to vitality.—Pulmonary diseases are often the fatal fruits of over action in speaking, and many a promising Preacher has fallen a victim to his imprudent but well-meant exertion in the pulpit. I am aware of the usual but senseless salvo applied to Ministers who have been prodigal of their lives; that "they cannot die in a better cause;" but with equal propriety it may be said, they cannot live to promote a better cause; and life is too sacred to be heedlessly sacrificed. A certain celebrated writer of our own body has asserted, that "he who preaches the Gospel as he ought will sooner or later fall a sacrifice to his work." But the truth of this I very much question. Does God call men to sustain offices which must necessarily cost them their lives rightly to perform? That many do forfeit their lives in the discharge of their ministerial duties is too obvious to be denied; but whether they would have lived longer, had they followed any other calling, and whether they would not have served their generation as effectually by preaching shorter sermons, are subjects that may be justly questioned.

The saying of the ancients, "In much speaking there is much folly," is no less applicable to Preachers than to people.

T.

MEANS OF AWAKENING SINNERS.

One mode consists in bringing before a man, so that he must see it, the tremendous scenes of the judgement: We must diminish the apparent journey which he has to tread, and place him amid the issue of the judgment day. This help religion furnishes to bring guilty men to repentance. It assures us that we shall be there; and that that tribunal is a place where the sinner must feel. You perhaps have marked in a court of justice some guilty man, who at the beginning of his trial assumed the stoic, and was bold, and apparently unconcerned. Yet you have marked the change in the man when the witnesses have been called: when one circumstance after another has pointed at his guilt; when an argument to condemn him might already have been made out. And you have marked the cloud on his brow, and the paleness on his cheek, when he sees some witness advance deliberately, who he knows is acquainted with his guilt, who he hoped or believed would not have been there, and who swears to declare the whole truth. His last refuge has failed, and he must die. So the sinner must be made to draw near the judgment. His delusion and evasions must be swept away. He must be borne onward, and must look at those scenes. Time, and friends, and pleasures, and honors, must be made to leave him; and he must be shut up and encompassed in the still, solemn scenes, where conscience shall no more be silent; where the eye of the all-seeing Judge shall be witness enough of guilt; and where he must stand riveted by that eye, quailing beneath its piercings; horror stricken at an opening hell; and amidst that vast multitude, trembling by himself, surrounded by numerous millions, yet weeping apart. All this power the gospel wields; and with this, it intends to press on the soul till the haughty man is bowed down, and the hardened man melts into tears, and the profligate man trembles in view of judgment and of hell.

The gospel is therefore a simple device, though mighty, adapted to the state of man. It was originated by Him who knew what was in man, and who knew the way to the human heart. It is founded on the manifest guilt of men; it meets the susceptibilities of men: enlists on its side all that is tender, and thrilling, and awful in the human bosom: and has devised a plan, calling in from three worlds all that can move, excite, win, or awe. Could this plan have been invented by men? Is it like any thing that men ever have invented?

The work of the ministry is one of great difficulty, and demands great skill. It is no light work to wield that which is designed to effect great changes in the human bosom, and to revolutionize this world. It is no unimportant task to be engaged in applying that which has called forth all the wisdom of God, and which must affect for ever the destinies of men. But this is not the only difficulty. It is a work of laying open human guilt; bringing out secret offences; revealing crime; attempting to excite the energies of conscience; to inflict the pangs of remorse on men; and to bring them to the postures of grief, and the bitterness of penitence. It is not to be wondered at if we are regarded as ministers of gloom, and "suspected of taking a pleasure in attempting to overwhelm the soul in dark and melancholy forebodings." Nor are we to be disappointed if one man thinks we are close, or personal, or severe; or another would like smoother prophesying; and another be uneasy that his repose is disturbed; and another

er attempt to suppress his ill concealed feeling; and another find quietude in some place where the pungent doctrines of the cross are concealed, or men are taught not to be afraid of the declaration that God is a consuming fire.

We see here what makes death so terrible to a sinner. The mask is then taken off. The world recedes and appears as it is. Its delusions have vanished. The mist is gone, and the naked soul, the conscience, the feelings, the apprehensions, are laid bare to the insufferable blaze of truth, and the piercings of the eye of God. The tossed sinner cannot help himself then. There is no delusion; no new mist; no cavern there; no far projecting rock; no way to silence the voice, or turn away the eye of God. There it is every where. The sinner, dying, may roll, and toss, but the eye of God is there, every where, just as keen, as riveting, as justice and indignation can make it, and as it will be in an eternal hell. And there too is a finger mysteriously moving on the wall—nor can he turn from that—and writing his damnation. The man is afraid to live or die. Verily it is a fearful thing to die a sinner, and to lie on such a death-bed as that. God grant that no such struggling spirit of any of my readers may go to the judgment seat of the eternal God.—*Rev. Albert Barnes.*

From the Wesleyan P. M. Magazine.

EUROPE IN THE AUTUMN OF 1833.

The expected meeting of the sovereigns who compose the holy alliance has taken place. The existence of a new treaty, uniting or intending to unite, these three despotic potentates, viz. the emperors of Russia and Austria, and the king of Prussia, has been doubted, but is now firmly believed. A member of the Greek church, a member of the Roman church, and a member of the Presbyterian church form a holy alliance. Passing strange, that such discordant materials should thus amalgamate! Whatever are their creeds, their politics are strictly in unison; and they have become one, in order to perpetuate despotism and crush liberalism. Already have they issued mandates to the minor, and even to some major states, calling upon them to discountenance all representative communities; especially those which, now in embryo, may at no distant period come forth, and take rank among the nations. Will Great Britain and France succumb to their dictum? We trow not.

France, England, Holland, and Belgium, having laid aside those hostile demonstrations which prevented the usual amicable intercourse amongst them, have thus given the promise of peace between Belgium and Holland: but the same spirit which divided these nations still prevails, and throws obstacle after obstacle in the way of reunion and concord. Happily for Europe, this awful feud, which at one time hung, like the murky threat of an autumnal storm, portending devastation to its fairest provinces, has blown over without a wreck to mark its course. The King of Holland and the King of Belgium have severally made a speech, each enough unintelligible, on the opening of their respective sessions of representatives; and, if we can gather any thing from them, it is that they desire peace: yet they each come to the conclusion that peace is distant. "A brother offended is harder to be won than a strong city."

France progresses steadily, and, in spite of the envious clamour without, and the republican excitement within her domains, adheres to the constitution established by the last revolu-

tion. Conscious of her own strength, France defies the potentates of Europe; yet she wisely holds fast her alliance with that government which is most congenial to her own, viz. Great Britain, and refrains from all interference with the other powers. The union of artisans, in all the populous places, are carried to a greater length in France than even in England; and they threaten serious ruptures of the peace in both countries.

Great Britain is tranquil, and her commerce, however much extended, is yet extending. The great national act, viz. that of abolishing slavery, has passed her legislature. Thus is the death of slavery finally decreed—a few convulsive struggles, and it must yield its breath—even now we behold it as a dead carcase. The great and potent company which has long swayed over the millions of the East Indies, has, after great modifications, by the legislature of Britain, renewed its chartered existence, and, thus delegated, reigns over realms equal in extent and population to the ancient Roman empire. The Bank of England has also renewed its charter; and thus are the great leading interests of this mighty empire, whose colonies and whose commerce embrace the whole earth, settled upon a foundation of hope for years to come. The sister kingdom, excited to madness by the incessant agitations of restless demagogues, presents the turbulent attitude which has so long distorted her noble frame. The habitations of cruelty are, alas, multiplied within her domains; and she moans her sorrows to every breeze. The persecuting dictum of intolerant popery breathes incessantly upon her, and, instead of the meekness of the gospel of Jesus, the fury of Apollyon overwhelms her. Alas for Ireland—that fine country! when shall she know peace and rest?

In Portugal, the expedition of Don Pedro, under his Admiral, Napier, and his General, Villa Flor, to Algarva, eventually took Lisbon, and even raised the siege of Oporto. Marshal Bourmont, after fruitlessly wasting the troops of Don Miguel, in what he called reconnoissances, but which others denominated, properly enough, assaults upon Oporto, was compelled to break up his camp before that city, and march off, in order to retake the capital, which the concentration of all Don Miguel's forces around Oporto had left utterly defenceless, and thus a prey to his enemy. The Marshal's movements were, however, deferred to a period when they were totally inefficacious. Baffled in all his assaults upon Lisbon, and cut off from his resources, Don Miguel was soon compelled to raise the siege, and, as a shelter from the armies of his brother, retreat into Santarem. In that city, in his turn, Don Miguel is besieged by the troops of Donna Maria, who, on her arrival in Lisbon, was proclaimed with great pomp, Queen of Portugal. The affairs of Portugal are, however, by no means settled, but there is every prospect of protracted warfare and guerilla massacres. Oporto has again been attacked, although without success, and 7,000 regular Miguelite troops menace that city and Villa Nova. A body of Miguelites have also crossed the Tagus, defeated the Pedroites, and advanced upon St. Ubes: but their progress has been arrested by the judicious arrangements of Admiral Napier.

The death of King Ferdinand has plunged Spain into disorders of the most frightful cast, the major part of which are ascribed to the alteration he caused to be made in the order of succession, a short time previous to his decease,

whereby his daughter Donna Isabella was proclaimed, immediately upon his death, queen, to the exclusion of Don Carlos, his brother, and rightful heir, according to the ancient law of Spain. On the instalment of Donna Isabella, Don Carlos issued a proclamation, and subsequently another, dated October 12th, at Santarem in Portugal, wherein he claims the crown of Spain by hereditary right, and calls upon all Spaniards to obey him as their lawful sovereign. Multitudes, accordingly, have everywhere throughout Spain espoused his cause, and a civil war, with ferocious atrocities, has spread, or is spreading, throughout all the provinces. Battles have already been fought, castles and cities taken, and amidst villages, and in the open country, massacres made, whereby every man's hand is turned against his fellow, and the whole kingdom is becoming one mass of confusion and bloodshed.

Switzerland presents no new feature to the eye of research. If the affairs of this motley country are settled or settling down into concord, we congratulate Europe on one union of Protestants and Catholics in peace. Italy has gathered in her harvest, and trodden her wine-press, without the turbulent interruption of marching armies, or the roaring of besieging artillery: but that she enjoys peace cannot by any means be asserted. No, the smouldered fire yet burns, and the wafting of the smallest breeze will arouse it into a blaze that will destroy.—Rome, it appears, is confederated with Russia against liberalism; and after subscribing largely to a force, to put this down throughout the Italian estates, rumour asserts that the Pope has recently sent from Rome a number of priests on secret missions into Spain and Portugal.

Greece is passing through another ordeal.—The turbulent disposition of many of her princes, nurtured amidst rapine and civil commotions, ever and anon breaks out into excesses which menace the existence of the German prince who governs that state, and his foreign bands. But he governs with a steady hand; and, like the lofty promontory above the ocean, rolls back the foaming billows which assail his state, into the mass of waters from whence they arose.—Colocotroni, of whom we hoped better things, is involved in those rebellious outrages, and like to suffer. In the mean time, a strong Bavarian force is forming, in order to reinforce the army of Greece, and enforce obedience to the king and the law of that long-distracted country. We hope, as we have long hoped, that peace and prosperity will pervade the long disturbed Grecian states.

The Grand Signor has entered into a league, offensive and defensive, with Russia, to the great annoyance of the ruling powers of Europe; who, although they all long for his destruction, are each of them jealous of any one who may be first in at the death, lest that one should solely appropriate the spoil. Expressive growlings reverberate throughout Europe, on the score of this event; but the time for a general worrying is not yet come. Feeble as the Porte is, he is not yet ripe for destruction. In the mean time, Ibrahim Pacha has retreated beyond Mount Taurus, and the Russian fleet and army near Constantinople have returned home. The east, under the first administration of Ibrahim Pacha, presented features so favourable to religious toleration, that the minds of millions were attracted to that quarter, and migrations even took place to some amount, of Jews as well as Christians, towards Canaan; but the excitement has

evaporated, since this mighty conqueror obtained possession of his acquired territory; Mahometan despotism having manifested itself there, as elsewhere under moslem sway. Mehamet Ali refuses to pay the Grand Sultan the Syrian tribute stipulated in the treaty of peace, and also demands a large addition to his ceded territory in Asia, as a security against further aggression on the part of Russia. Advice has been received that a strong fleet, consisting of English and French ships of war, have entered the Dardanelles, unscared by the Russian treaty, which excludes all ships of war, but Russian, from those straits.

Russia, it appears, is sending a force into Servia, to assist the Porte in subduing its rebellious Pachas, who disdaining the feeble sway of the Grand Signor, obey him, or not, at pleasure. In the principalities, Russian sway is also progressing; some of the regiments therein are already denominated Russian; and an army of 40,000 men is kept up north of the Balkan, ready for a favourable opportunity of aggrandizing that already vast empire. While the Grand Sultan yet totters upon his throne, the northern Autocrat makes ready on all hands to seize the falling sceptre, and claim it as his own. A scarcity of wheat pervades several Russian provinces.

Alas for Poland! The three mighty powers who portioned that country have decreed that it shall remain in bondage to them, and have set apart a large army to hold it in subjection.

Germany is still the great centre of agitation, excitement, and intrigue. Representative states, yet in embryo, are every where modelling; and who can say some of these will not arrive at maturity, and be reckoned amongst the nations? Divided, as this great country is, into a number of petty states, how can their incessantly jarring interests be harmonized but by an union?

Austria marches on in full strength, overawing into obedience the surrounding states. An insurrection in Hungary, where serious outrages have been committed, and blood has been shed on both sides, is the only note of war within its domains; and this is too trifling to be dwelt upon, considering the potency of this mighty empire.

Prussia pursues her ambitious projects with the most rigid severity, holding fast her portion of Poland, and exacting her custom-house dues wherever her influence prevails. To her immense armies and vigilant discipline, she owes her preponderance in Europe, more than to any great extent of territory.

Saxony plods on, and for the sake of peace submits to the commercial regulations of her absolute neighbour.

Denmark is occupied in ameliorating some of her martial laws, and in generally extending her commerce.

Sweden, united with Norway, enjoys a tranquillity unknown in her history, and peace and prosperity is exalting her to a high rank among the northern nations.

The leading feature of Europe at this moment is the extending distractions of the Roman Catholic communities. In Ireland, in Belgium, in Germany, in Spain, in Portugal, in Italy, and even in Switzerland and Austria, we cannot but note the beginning and the spreadings of woes, which lead us to the volume of prophecy, and particularly to the sixteenth chapter of the book of Revelation, at the tenth and eleventh verses.

"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear thee,

O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

King Square, November 23, 1833.

WM. COLDWELL.

From the Sabbath School Instructor.

SORROW OF CHRISTIANS.

Lord, all my desire is before thee, and my groaning is not hid from thee. (Ps. 38: 9.)

Often does the Christian meet with sorrows and afflictions in this world. Frequently such as the sympathy of friendship cannot alleviate, or the blessings of life extenuate. There is, probably no subject which occasions such heartfelt anguish as the situation of unconverted relatives and friends. The Christian believes the promises and threatenings of the word of God—that without holiness no man shall see the Lord. Realising in some measure the worth of the immortal soul, he reflects on the glories of heaven; he ponders over the miseries of that world where the worm dieth not, and the fire is not quenched. He looks upon the friend he loves as his own soul, sees him exposed to everlasting woe, and his heart is ready to break. In vain does he lay before him his danger, and entreat him to escape for his life. He seems to his friend as one that mocks. He heeds it not, but follows after error, delusion, and a lie. He rejects that Saviour who died for him—tramples on his blood—and crucifies him afresh. Can any one who loves the Lord Jesus endure to see him thus dishonored? Can he cast off his friend because he rejects the Saviour? Ah, no. The religion of the gospel is a religion of love.—Christian benevolence united with the milk of human kindness, binds him still closer to his friend, though every sensation of affection sinks a dagger into his bosom. What shall he do?—There is one source of consolation and one alone. He lays open his heart to his own covenant God. He spreads the case of his friend before him. The blood which was shed on Calvary is all his plea. And though that blood is spurned at and despised, still he pleads its efficacy. Adoring the divine sovereignty, he rests his plea with God. If he feels that he has performed his duty toward his impenitent friend, he does it with cheerful confidence. This, however, is seldom the case. The duty is a difficult one. Yet when seeking divine direction he can say, 'Lord, all my desire is before thee, and my groaning is not hid from thee.' The omniscience of God is not among the least of those perfections which afford comfort to his children. He sees the desires which they cannot utter.—The more his will is swallowed up in the divine will, the more the Christian rejoices in that glorious sovereignty which is exercised over accountable creatures, and amid his keenest anguish, he consoles himself in the precious privilege of intercession. The more ardently he loves his friend, the stronger his desire that he may love his God; the more frequent his inwrought fervent prayer in his behalf.

Children and youth who have pious parents and relatives can never know what anguish they occasion them, till they are placed in similar situations. Yet one would think that a common share of ingenuous feeling would induce you to regard them in such a manner as to seek your own salvation. But you have hard and sinful hearts. You regard not the compassionate desires of your Christian friends, nor the

dying love of your Redeemer. You trifle with the one—you reject the other. Beware, O, beware, lest, as it respects you, their tears and his blood be shed in vain. Jesus Christ will not always be slighted with impunity. The time is coming when he will say to the impenitent, 'Because I have called and ye refused; I have stretched forth my hand and no man regarded; I also will laugh at your calamity, and mock when your fears cometh.'

EULYCEL.

From the Wesleyan P. M. Magazine

TEMPERANCE SOCIETIES.

We are happy to find from the October No. of the BRITISH AND FOREIGN TEMPERANCE HERALD, that these societies are increasing—So fully are we convinced of the tremendous consequences of drunkenness, and of the importance of Temperance Societies, that we strongly recommend all the members of our societies throughout the Kingdom, to enrol their names forthwith and rally round this interesting standard. We think that christians of all denominations should cordially unite in this godlike undertaking—to us it appears difficult to account for that apathy and indifference which seem to pervade several sections of the Church of Christ—Facts the most astounding have been frequently presented to the public—Drunkards are often seen reeling to and fro in most of the streets of our large and populous towns—many we fear are daily descending into the bottomless pit; yes, souls for whom the Saviour died! Souls that might have received salvation, and become useful members of society in the world, and prepared to hymn the praises of the Lord in the regions of everlasting felicity! and, yet, there are those who call themselves Englishmen and Christians, who can read of, see, and hear these things, and yet refuse to come forward to the help of the Lord against the mighty! We pray that the spirit may be poured from on high on all that love their king and country—then will there be a grand and general effort made to put an end to a crime which has long been a disgrace to our island, and the prolific source of some of the most daring and horrifying deeds that are recorded in the pages of our calendar of crimes;—The Lord hasten the happy day! Amen—Amen! EDS

AWFUL DEATH OF A DRUNKARD.

On the 7th ult. I was fastening the door of my shop, the hour for rest having come on, when the silence of the hour was disturbed by the awful wishes and oaths of a drunkard, quarrelling with his wife, to whom he said (in these words as nearly as I can recollect,) "May the Lord blast my soul to damnation hell, if ever I eat with you again." I retired with horror, and peculiar feelings, little thinking that on the following Saturday, I should be sent for to pray with him; but it was so, and he was then apparently sinking fast into the arms of death. I learned that early in the week, his blood being in a heated state, he drank a quantity of putrefied water, which caused inflammation to take place. When I saw him, he was wandering in mind, and asked for beer. I prayed with, and tried to converse with him; but, I fear, without effect. The next day his spirit was summoned before the awful tribunal of God. He has left a widow and three young children. He was himself about thirty-three years of age. His wife, the Sabbath after the quarrel, earnestly wished "he might drink his last drink." Their joint

wishes were awfully fulfilled. Oh! that this judgment may prove a warning to many souls.

A LOCAL PREACHER.

P. S. In digging the man's grave, the sexton received a wound in one of his fingers, which, in a few days caused his death, leaving a wife and numerous family to deplore his loss.

Christian Advocate.

POETRY.

THE SHIPWRECK.*

BY MRS. OPIE.

On the 11th of March, 1833, while the author was at Penzance, a brig (name unknown) was lost on the Rundlestone Rock, from which the buoy had been washed away during a previous gale.

The sun shone bright in the azure sky,
And the silver clouds were floating by,
While soft, like a mirror, the buoyant wave
Reflected each tint the blue sky gave;
And the billows were edged with sparkling white,
Or roll'd in one tide of dazzling light.

'Twas then near the spot where two oceans meet,
And the Logan rock holds its wondrous seat,
That a vessel came over the smiling tide,
Her pennons gallantly streaming wide.
What fear could reach that joyous crew,
As the sun shone bright on the waters blue;
As each billow seem'd wrapt in a silver fold,
And the gentle sea in radiance roll'd?

How the vessel danced on the swelling wave!
Nor deem'd how near was a fathomless grave.
Alas! could none where those waves divide,
And the rock looks out in unconquer'd pride;
Could none in that white triumphant wreath,
Discover the treacherous form of Death?
Could none that heard those breakers roar
Suspect they his awful summons bore?
No: on they went in their gay career:
No warning voice from the beach was there;
Nor warning sign, as in other days,
Did its floating head to warn them raise.

And see! she strikes! where yon surges bound,
See, the vessel is whirling round and round!
O! loud are the shrieks, on the noontide air,
From the crowded deck! thy shrieks, Despair!
For scarce could the hasty prayer arise,
Or to heaven be turn'd imploring eyes;
In an instant each hope on earth was o'er,
And no eye could discern that vessel more!

Whither bent she her course? It matters not:
That course is arrested, and fix'd her lot!
Nor boots it now, that the victims lost
In life had joy'd or sorrow'd most.
On earth their sorrows and joys are past,
And they on the awful future cast.

But human hearts in that ship had beat,
Which had grieved to part, and had long'd to meet;
To meet with those whom they loved again,
Who now must expect and look in vain;
And watch on the shore of that treacherous wave
Then learn that they gaze on the loved one's grave!
And when Death in his awful form appear'd,
How many would forms, through life endear'd,
In hopeless agony then recal!
Wives, children, kindred! they see them all!
But transient the view, like the lightning's flash!
And the vessel goes down in one sudden crash!
O'er the struggling victims the ocean rolls,
And to judgment rise their trembling souls!

* From the Amethyst.

APPEAL FOR BURMAH.

Up to the golden Ava,—up to her
Who sitteth as a lady in her pride,
Among the eastern nations. Bid her lay
Her pagan glory at the feet of Christ,
And o'er the glittering turrets plant his cross.
—The Burman Princes die; they grope their way
Through the dark valley, and none girdeth them

For their returnless journey. Send the flame
Of God's eternal word, that they may light
The soul's deep lamp, ere fleeting life go out,
And humbly cast before the King of kings
Their crowns barbaric.

Servants of the Lord!

Who at your ease, in yon blest western clime,
Do throng his altar,—shelter'd from the storm
And the heat,—to whom the Heathen's cry,
Far off and deaden'd by the ocean wave,
Doth come so soft as scarce to wake the prayer,—
Is Brainerd's spirit dead? Is there no soul
Like Martyn's left among you? Doth the zeal
Of Fisk and Parsons perish in their graves?
Ye too, who in the sacred shrine of home
Are priestesses, remember ye who stood
By Judson's side, so faithful unto death,
Who, out of tribulation, found her robes
Made white in Jesus' blood?

Thou God of Love!

Hold back the curse of Meroz from our land,
Which, fed to fulness with the bread of heaven,
Sleeps o'er her cup of blessings, and forgets
To gather up the fragments of the feast,
For famish'd suppliant Burmah.

Hartford, Jan. 13, 1833.

L. H. S.

BALTIMORE:

FRIDAY, MARCH 21, 1834.

Protracted Meeting in St. John's Church, Baltimore.

Eight weeks have passed away in this delightful employ, and we are happy to say, that those who were amongst the first to embark therein, evince an unabated zeal in its continuance. The meeting will be resumed this evening, Monday, 17th inst.—and we have good reason to hope that the present week will not be less interesting than any former one.

The conversions of the last week were of the most unequivocal character, and reminded us of those of the year 1800, a year, perhaps, more remarkable for the outpouring of the Holy Spirit, than any one year since.

Much praise is due to many of our brethren and sisters for their constancy in attendance, and for their zeal and love for God and souls. Why should not every station and circuit be similarly engaged? What is to hinder? Let our ministers and people, every where, at once unite in the sacred work of laboring for God and for souls, and our paper would not be able to hold the glorious tidings which would be forwarded. Brethren and Sisters, for God's sake, for the sake of the salvation of your household, your friends, and your enemies, we entreat you not to withhold your prompt efforts to snatch sinners as brands from the burning; by so doing your own souls will grow in grace—the pleasure of the Lord will prosper in your hands, and the glory of the Lord will be displayed in your midst. The reasons to urge you need scarcely be named, we will rapidly give a few, viz. Sinners are daily falling into perdition around you, and probably their blood will be required at your hands from the want of your pious efforts. Your counsel, exhortations, prayers and beseeching, would have a powerful influence. If those who are uninterested in Christ, see that you evince no concern about the great salvation, how can you expect those who are living in sin to feel the necessity of earnest and instant efforts to repent and believe? "My spirit shall not always strive with man," this is another reason why we should labour to bring our friends and neighbors within the range of Divine influence. The judgment is hastening, death is at the door, and an awful or a glorious eternity will soon be ours.

O for a mighty spirit of agonizing prayer to be poured upon those who are at ease in Zion! Let every concern, every where, bend to the great work of saving souls from an eternal perdition, and of setting our house in order—for this year many of us will die. Shall it be found at the judgment that we have been faithful over a few within our influence to bring them to the knowledge

of the truth? Then shall we hear the Judge say, I will make thee ruler over many—what is money, what is honour or fame—gain the whole and let us be idlers in the work of our salvation and that of our species, and what good will a little mortal applause or pelf be to us if we lose our souls?

It has been suggested to us by an excellent bro. a member elect to the General Conference, that where no Conference arrangement has been entered into on the subject, that the day of the meeting of the General Conference be every where strictly observed as a day of fasting and of prayer to Almighty God for His Divine blessing on the deliberations of that highest legislative assembly of the Church.

Similar requests have since been received from several other brethren. It is not our province to dictate, nor would we presume to do so, but we feel perfectly free to speak out the wishes of our brethren on this important subject.

Perhaps no church stands more in need of some executive to call out the resources thereof, than ours.—We have felt great inconvenience as a church from the want of some duly appointed brethren to manage the increasing business both temporal and spiritual of our church. Authority to act for the whole church on important matters, ought to be vested some where. We have lost much, very much, from the want of this desideratum. This lack can be supplied by the General Conference.

While the Constitution has provided against there being any "higher order than that of Elder," it is open so far as the appointment of proper officers to conduct correspondence with brethren at home and abroad is concerned.

We have no doubt that had the General Convention anticipated so many new and growing interests in so short a period, it would have provided amply for attentions to the varied and important applications which have been submitted, and many others which would have been tendered had there been the proper agents to have given the necessary information, and to have made the necessary arrangements.

We are decidedly in favor of a suitable general corresponding committee—a general visiting committee—a general foreign missionary committee—and an annual conference domestic missionary committee, each to have its respective duties defined, and from each the suitable responsibilities should be exacted—and hope that our General Conference will take up these subjects with firmness and decision, for we conceive the interests of our church require those aids.

It is respectfully suggested, should the Maryland Annual Conference appoint Monday, the 7th of April, for the election of Representatives to the General Conference, it would very materially serve the convenience of the Unstationed Ministers, generally, most of whom could be present at that time.

TO THOSE WHO HAVE SENT SUBSCRIBERS FOR THIS PAPER.

Those brethren who have ordered the paper for their friends, would greatly oblige the publisher by collecting the subscriptions which still remain unpaid. We know no better agents than those who have forwarded subscribers, and by collecting and remitting they would perform an act of justice, and increase our obligations to them. We understand that some names have been omitted in our mail book for the present year, to which the paper should have been sent, if such will drop us a line, the paper shall be sent from the first of the year.

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